

A

REVIEW

OF THE

STATE

OF THE

BRITISH NATION.

Saturday, April 5. 1707.

I Am upon an Argument to press us to a General Courtſie, and, as in the QUEEN's Speech, *to Acts of Kindneſs, and Reſpect towards one another.* Now, after all our Breaches, Feuds, Parties and furious Struggles ſeem to be come to a Period, and let the Subjects of this Exhortation be particular or general, Provincial or National, I ſhall endeavour to apply it, as I go on.

I have argued it as the only Way at laſt to drop the Remembrance of the Feud it ſelf; for when the Cauſe dies, when the Rancour of the Mind decays, the Practice will decay, and in time the very Temper will die, and we ſhall be one Body again, as all good Men pray for.

But give me leave to enforce this with one Argument more——*Who is it we differ with?* And over whom ſhould we triumph? Are they not our Brethren; How-

ever deluded, however drawn in? I am for no Triumphs, but thoſe of Charity—— Thoſe that will undeceive them in the Temper of thoſe they differ'd with, and convince them, they were in the wrong.

What, tho' among them there are ſome hot-headed, wayward, awkward Diſpoſitions, whoſe Minds are ſowr'd, and their Hearts gangreen'd with the Inflammations of Paſſion and Envy?—*No matter for them,* they are conquer'd, they are reduc'd, Peace has ſubdu'd them, Union has reduc'd them, and their Power is broken—— Leave them to come to themſelves, let them ſhake their Heads, and go into the cold Bath a little, and in Time they'll recover.

But pray, *ſays one,* what muſt we do with that Sort of People—— that will not be oblig'd, that are ever uneaſie, and making us ſo—— The obliging Carriage, you talk of,

of, will have no Effect on them ; they are incapable of the common Impressions of other Men, they are neither to be won by Courtship, engag'd by Love, silenc'd by Argument, nor mov'd by Persuasion, what must we do with them ?

Why look-ye, Gentlemen, premising first, that the Mirth, we will make with these, shall not at all interfere with the serious Advice to engage all that are in the least to be prevail'd with, by the more Christian Methods of Love, Charity, Kindness and Temper ; I shall take the Freedom to divert you a little on that, and in order to it ;

Shall I give you an odd Receipt for a new Composition, in order to the Illumination of such People.

Take the *Marrow* of a *High-Flying* Speech, the Zeal of an *Occasional Conformist*, that can *venture his Life for the Church of England*, and the *Eloquence* of an Orator for *Peace without Union* ; of each a large Quantity, *if to be had*——

Calcine these in a Furnace, built out of the clear Profits of the *Mine Adventure*.

Then take the *Ashes* of these, and mixing them with proper Vehicles for Vitrification, *you may perhaps* make a Pair of Spectacle Glasses for a *Squint-ey'd* Understanding.

If any People are incurable, that neither good Usage, kind Treatment, the most obliging Behaviour can win, nor Time, Patience, and the Government's Moderation can cool ; that nothing can make forget their Heats, no nor human Prudence moderate their Tempers, that resolve to ruin the Nation, or be ruin'd themselves, that will still push on the fruitless Projects and dangerous Experiments, till at last they push on their own Fate, and pay dear for their Follies ; if they will preach up the Church's Danger, when no body sees it but themselves ; if they will amuse the ignorant People with Fancies of Bendage, when they are but just going to be free.

Let such put on the aforesaid Spectacles, 'tis forty to one but they may illuminate them sufficiently ; and if they get up to the Top of some high Hill, they may chance to see, *being at a proper Distance*, all the rest of the World laughing at them.

I know, some are of Opinion, these Sort of People are very necessary in a Nation, especially in our Time, and that the only good they do, is to keep the World *Waking* : If that be true, id far as Security in all Cases is Fatal, they may be of some Use in the World ; but I am very positive they are of no Use at all to themselves, and are in a Common-wealth only useful, just as Poisons in Physick, complexly consider'd, subordinate and entirely disarm'd——But mortally contagious when predominate.

When I was last up in the Moon, I heard there of a certain Engine, which, *not being very well skill'd in their Language*, I call'd a *Cogitator* or *thinking Engine* ; I have formerly given a Description of this, in a Book call'd the *Consolidator*, and therefore shall be very brief here——'Tis an Engine compos'd of Abundance of curious Parts, and is properly employ'd to *screw a Man into himself*, that is, to reduce his wandering delirious Head to sedate and regular Thinking.

I thought it very odd, I confess, *when first I began to study*, how a Man might be brought to Mathematical Thinking——But above all, when I saw how the Screws and Joints of this famous Engine were wrought, how they carry'd all the Objects in direct Lines to their Understanding, how the Ideas form'd from thence must necessarily be *all the same*, and how it secur'd the Person from all the Flutterings of Fancy, and the Vapour of bewildred Imagination ; you cannot but think, I was immediately reflecting, how useful such an Engine would be for our modern Gentlemen, who are so extremely afflicted with the *thoughtless Evil*.

If any Man therefore, I say, puts in this Question, *viz.* What must we do with these Incurables, these incorrigible *High-Flyers*, that will never be quiet, nor ever be answer'd, satisfy'd or oblig'd ? My Advice shall be double.

First, *to themselves*. I cannot but recommend to them a Voyage up to the Moon, where they have been told, such wonderful Helps are to be had, and where being once *screw'd into themselves* a little, and brought to Rights, they cannot but arrive to a higher Degree of Cogitation ; for 'tis most certain, that

that the only Capital Disease of a *High-Flyer*, is *Want of Thinking*.

Secondly, *to the rest of the World*. Neglect them, *entirely neglect them*; be watchful against their Mischief, but as to themselves entirely neglect them. When one saw an old Man washing his Feet in cold

Weather, and the good Women pitying him — *No, no*, says he, if you will pity him, come away and take no Notice of him, and he'll soon leave dabbling in the Ice; I need not apply the Story, I'll pursue it farther hereafter.

MISCELLANEA.

I Am come now to the long expected Subject, and which I have been press'd often to speak to, since the Parliament seem'd to enquire into this Matter, I mean the Frauds of Bankrupts.

I shall not enter into any thing now before the House, the late Act for Bankrupts surrendring upon Oath has been abus'd by Knaves, *as they say*; for I do not hear of any Proof yet made, any Perjuries detected, or any Bankrupt prosecuted, other than by Clamour, Noise and the general Out-cry of those, that find their Hands ty'd up a little from the common Ravages, they use to make upon distress'd Families.

But because I am willing to gratifie their Clamours, as far as they can expect, or the Case will bear; I'll suppose, as many as they will, that Knaves and fraudulent Bankrupts are claiming, or have claim'd their Liberty by this Act, and what then? Therefore honest Men must be no more their Care, all the oppress'd Families, that were the true Subjects of the Nation's Compassion, must have no more of your Concern. Excellent State Logick this, and what are the Reasons for this? The Pretences are, *for Reasons I cannot call them*, such as these.

1st. That when Bankrupts do ingenuously surrender their Effects to their Creditors, they are always kind to them.

I might allow some Weight to be in this, if I could not give a Cloud of Cases, where Bankrupts have offer'd voluntary Surrenders of their Effects, and even the best Part of the Creditors themselves have been satisfy'd of the Honesty of the Surrender — And yet the Obstinacy of one angry revengeful Creditor, who wanted the Blood, not

the Estate of the Bankrupt, has been the Ruin of his whole Estate, his whole Family; the Man has been driven to innumerable Distresses, made a Knave of in spite of honest Deings, and the rest of the Creditors by this one furious unreasonable Person have lost their whole Debts.

I venture to say, let them reckon up their Numbers, and bring in the Lists of Men honestly surrendring, restor'd to their Liberty by the Mercy and Tenderneſs of Creditors, and I'll bring them ten Examples of this Sort for every one of the other, and turn the whole Stress of this Argument upon the Ballance.

To give an undeniable Testimony of this, I refer back to the Numbers of People deliver'd by the Act of Parliament in King William's Reign for two third's in Number and Value, concluding the rest of the Creditors to comply; in which it was frequent to see the merciful Creditor pleading to deliver the ruin'd Debtor, when the cruel Wretch, that had starv'd him, and knew he had nothing left, push'd at his Destruction; a very good Story of which I shall give in my next.

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